

# VERMONT TELEGRAPH.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

O. S. MURRAY, EDITOR AND PROPRIETOR.

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## TERMS.

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## EDUCATION.

Farther Extracts from Weld's Report on Manual Labor.

Perhaps it may be objected that progress in study would be retarded by spending three hours a day in exercise.—If the records of literary experience furnish demonstration in any thing, they prove that those who have spent at least three hours daily in appropriate exercise, have prosecuted study with more success than those who have exercised less.

Upon the question whether three hours of exercise a day would retard study, the following testimony is conclusive. The importance of the question at issue is my apology for the number and length of the extracts which follow.

"I have not a doubt that three hours a day, spent in proper bodily exercise, so far from interfering eventually with progress in the acquisition of knowledge, of whatever kind, would promote it in a very important degree."—Rev. Dr. Green, of Philadelphia.

"I can say, with the strongest emphasis, that three hours of appropriate exercise each day, will not retard progress in study."—Prof. Keith, Epis. Theol. Seminary, Alexandria.

"Three hours each day, and for some students, at some seasons, even four hours, if properly distributed, so far from eventually retarding, would greatly promote progress in study."—Prof. Ripley, Newton Theol. Seminary.

"I have not the slightest doubt that three hours a day, systematically devoted to bodily exercise, would be found to promote the intellectual progress of students, by imparting a vigor to the powers, more than sufficient to compensate for the loss of time."—Rev. Dr. Ware, Cambridge Theol. Sem.

"If men would be content to divide their time between study and labor, and disperse with play, I am confident they would accelerate their progress in learning by three hours devoted to labor."—President Griffin, Williams College.

"Three hours spent in exercise each day would rather accelerate than retard progress in study."—Pres. Chapin, Columbia Col., Washington, D. C.

"My observation and experience convince me that three hours spent each day in appropriate exercise would not retard progress in study."—Pres. Fish, Wesleyan Univ., Middletown, Conn.

"By taking three hours from the time generally devoted to study, the remainder will acquire an increased value, enough to make up for the loss. I do not doubt that this would be verified by experiment."—Pres. Humphreys, St. Johns College, Annapolis, Md.

"If a student wishes to gain time for study that shall be felt for a course of years, let him make a law as inviolable as were those of the Medes and Persians, that three hours at least of the twenty-four, shall be devoted to exercise."—Rev. Elias Cornelius.

"The effect of this amount of exercise upon intellect, moral feeling, habits and character, would be most happy. Let him who hesitates act like a philosopher—make the experiment: at first if he has been neglectful of exercise, he must expect for a season to pay the penalty of this neglect. It will be irksome, fatiguing, and he may imagine exhausting to his mental energies. But gradually both his bodily and intellectual system will acquire congenial strength, and unite in developing the powers of the whole man—let the experiment be made faithfully for a year, and the advocates of three hours a day being devoted to exercise, need not fear the result."—Rev. T. H. Gallaudet, Hartford, Conn.

"My own experience answers unhesitatingly, that in such a case not only the progress of the student will not be retarded, but it will be sensibly and greatly accelerated. I hold so decisive an opinion on the subject, that I am satisfied, *ceteris paribus*, a student with three hours exercise and nine hours of study, will accomplish far more in a series of years than another with fourteen hours study and no exercise."—Hon. T. S. Grimké, Charleston, S. C.

"After an experiment of twenty years in teaching the higher branches, I can say without hesitation that I have never witnessed such rapid progress in study as that which has been made by the manual labor students of this college."—President Cassell, Cumberland College, Ky.

"It is a well known fact in this seminary, that since systematic exercise, in different ways, especially in the workshop, has been practiced, the health of the students has been improved."—Prof. T. S. Murray.

"We give here a small part of Mr. Weld's proof."—Ed. Tel.

dents has been more vigorous and uniform than before, and their application to study more diligent and pleasant, and far more successful; and I have no doubt that a still further increase of their exercise would be attended with corresponding increase of health and improvement."—Prof. Woods, Andover Theol. Seminary.

## RELIGIOUS MISCELLANY.

### REVIVAL ON BOARD OF A SHIP.

Extract from a letter from Mr. Jesse M. Jameson, missionary to northern India, to the Rev. E. P. Swift, Secretary of the Western Foreign Missionary Society.—Written on board of the ship Charles Wharton, Bay of Bengal, March 25, 1836.

When we left Philadelphia, a crew of eighteen, none, except the second officer, cared for his soul. The captain and first mate were what the world would call moral men, but the sailors were sunk in the deepest vice. By consent of the captain we instituted public worship on the deck, every Sabbath, once a day, and in some prayers and addresses every evening when the weather would permit, but for nearly three months no apparent effect was produced on their old hearts.

We began almost to despair of doing them any good, but thought we could not give them up for lost without a more vigorous effort. A day was therefore set apart for humiliation and prayer, that the Lord will have mercy upon their souls. Soon after brother M'Erwin preached from the words, "be sure your sins will find you out," but all appeared as careless and discouraging as ever during the discourse. We had meeting again on the deck in the evening, when brothers Winslow and Campbell prayed, and made a few remarks on the necessity of speedy repentance, but with little apparent effect as before, but to our surprise, immediately after meeting, three of the seamen came weeping to brother Campbell, and inquired what they should do to be saved. The Lord had caused their sins to pass before them, and they were in an agony lest they should sink down to hell. Their language was, "O! what great sinners we have been! Lord have mercy upon us. Sleep departed from their eyes, and they found no rest until, we trust they all three have found peace in believing. The intelligence was an electric shock to their messmates, they knew not what to think of it, but were afraid to ridicule. We continued to meet with as many of the seamen as were disposed to attend, in the fore-cabin once or twice a day, and soon we had eight or ten enquirers. We also set apart from ten past six to seven in the morning for private prayer in our rooms, and from 12 to 1 at noon for social prayer, and the Lord might prosper his work. Blessed be his name; he has heard our supplications.

The next who manifested a regard for his soul's salvation was our fellow passenger, M'Cray, of Philadelphia. He had long withstood the invitations of the Gospel, and according to his own confession had been a great sinner, but he could resist the influence of the Spirit no longer; he surrendered and came to brother Winslow weeping, as a humble penitent, and enquiring the way to Jesus. After a severe conflict with Satan and his own heart, he obtained a hope in Christ, and now joins with us in prayer, we hope a true convert. We then selected the captain as a special object of prayer, and in a few days we had the unspeakable pleasure of hearing him express a determination to embrace religion, he adhered to his purpose.

Night after night he paced the deck to and fro, sighing and weeping like a child. He confessed he had never prayed in his life before, nor felt anxious for his soul; but he now rejoices in hope of eternal life, and also united with us in prayer and exhortation. One evening he collected all the sailors around him on deck, and told them they had met on a perfect equality, he did not now consider himself their superior, he was their fellow voyager to eternity, and entreated them to sign his articles, and sail with him to the port of heaven. He said he had enjoyed more pleasure in the few days he had experienced religion, than he had done in thirty years before, and that reading the Bible was like taking lunar observations, when he read one chapter he had always to read another. The next we selected as an object of special prayer, was the first officer; nearly two weeks passed away before we had any evidence that our petitions were heard, but at length the Spirit of the Lord touched his heart; he confessed he had been a great sinner, and at first despaired of ever finding mercy; one or two nights he gave up his watch on deck, and spent them in most intense mental agony, he cried aloud for mercy on his soul. The Lord heard his voice, and granted him a lively hope. He now says, he knows his "Redeemer liveth," and unites with the captain in prayer, and exhorting those of the sailors who are yet without "God and without hope in the world," to lay hold on the offers of the Gospel speedily. He told them he once thought he ought not to speak to them only by way of command, but now he felt willing to take them by the hand, and call them brothers. Thus the Lord has owned the labors of his humble servants, and heard our supplications in behalf of these once hardened seamen. Never did I see the power of the Holy

Spirit more signally displayed. As the bird falls before the archer, so did these sinners fall in answer to our imperfect prayers. We now number 14 hopeful converts, and the remaining part of the crew are all in at least a favorable state of mind. There is not a careless one among them, most of them have wept and expressed an anxiety for their soul's salvation.—Our prayer is that the promise to St. Paul may be fulfilled to us, and that the Lord may give us every soul in the ship before we separate. It so, what a glorious exclamation will it be when it is said of the Charles Wharton as she ascends the Delaware on her return to Philadelphia, "here comes the great Bethel," and are bound for the port of heaven. And when they collect all their crew, and with the captain and officers at their head, direct their steps to the Mariner's church, and there declare all the Lord has done for them, what an impulse will be given to the cause of seamen. It will no longer be said there can be no religion on board of a ship, and that the sailor's character is too degraded to be elevated even by religion. Nor will the influence of this intelligence be confined to the marine's cause alone. I trust it will be felt in the churches that it is not a vain thing to send missionaries to the heathen, and that the Lord will bless the labors of them that leave home, and country, and friends, for his sake.

We make the following extract from an admirable little work entitled "A few Thoughts, By a Member of the Bar," Printed in Columbus, Ohio. We have seldom seen anything better adapted to produce an impression upon the minds of those for whom it was specially intended.

"Why is it that so few men of influence—of rank—of intelligence, are found among the true disciples of Jesus Christ? The answer may be given in a few words. They will not take time for serious reflection. Look abroad throughout the length and breadth of our land. How many of our lawyers and physicians and statesmen have ever examined the evidences of the Christian religion, with any degree of faithfulness? How many have ever read the Bible with a sincere desire to know whether its contents are true or false? How many who may chance to read these lines have ever spent one single hour in the serious contemplation of death and its momentous consequences? How many have ever permitted the mind to dwell for a single hour upon the great truth that the soul is immortal—that this life is but the dawn of its existence—and that it yet has an eternity to spend in some unknown and untried state of being beyond the grave? Not that religious thoughts are entirely excluded from the mind. At some leisure moment a superficial view is taken of the Christian world as divided into sects, regulated by various forms and ceremonies, governed by different constitutions and laws, and alas! too often distracted by sectarian and theological controversies. Without stopping to notice the great and important fact, that all Christians harmonize upon the fundamental principles of Christianity—that all unite upon the essential requisites to fit man for happiness in this world and the world to come—the hasty inference is drawn that religion is nothing more than opinions and disputes, or a talk about outward duties, alike beneath the serious regard of a cultivated and intelligent mind.

It is true, the claims of Christianity are sometimes more closely pressed upon the heart and conscience. Take for instance the lawyer. It is Saturday night, Court has adjourned late. He returns home weary and exhausted in body and mind. He seats himself in his office: "To what purpose all this labor and weariness and anxiety? What real advantage do I hope to derive from all these struggles and projects and speculations? Suppose I acquire wealth and reputation, can they make me happy? Alas! I am weary of them even now. I know and feel that this soul of mine was created for nobler purposes. My possessions too I must soon leave. Leave—and where shall I then go? To a world for which I have made no preparation. To a world of disembodied spirits, where nothing of all that I value here will be of the least use to me. Why then this labor and anxiety? What folly! What madness! Why not at once follow the dictates of reason and common sense, and begin to live for something better?"

To one ignorant of the human heart it would seem that this man was almost a Christian; but mark the result. A thought connected with the transactions of the day strikes the mind—an important cause just decided—a bad debt secured—a speculation—a motion in court—and thus that thought drops into the mind, and exerts all at once all serious reflections. He plunges deeper than ever into his business; and the consequence probably is, that the same scene will be repeated again and again with similar results, till at last Death dissolves the spell, and ushers his immortal spirit, unprepared, into the presence of his God.

Take the physician. He has just witnessed the last moments of a Christian. During the progress of the disease nothing remarkable was observed, except a somewhat more than usual degree of patience and resignation, accompanied with an uniform feeling of thankfulness for all the little kindnesses bestowed upon him by his friends. Once, upon receiving some little refreshment, tendered by the kind hand of some one of the family, there was seen on his countenance an expression of anxiety amounting almost to anguish. It was the thought that he was so soon to go away and leave behind him those who were so kind to him, and whom he so tenderly loved. But the cloud soon passed away, and his countenance resumed its wonted calmness and serenity. At length the hour of his departure arrives. There is no wild commotion—no enthusiastic extravagance. His features are much wasted, and his eye, though somewhat sunk in the socket, is full of calmness and hope. His countenance beams with unwonted serenity, and a kind of mysterious energy comes over him which is felt by all around him. "I am going," says he, "the way of all the earth. I feel that the hand of death is upon me, and that I am about entering upon the realities of the eternal world. But I am willing to go. I have tried to love and serve my Savior, and O! now he does not forsake me. Wife and children, grieve not for me. Be diligent—be faithful; and after a few more days of sorrow and affliction, we shall all meet again—root and branch—all gathered home—a family in heaven." A long, deep respiration announces that the soul has gone to Him who made it. The physician retires and proceeds slowly towards home. "This certainly was not a nervous affection, nor an affection of the brain—nor any thing of a spasmodic nature. What was it?—He was a Christian—that is the secret—and I too am determined to become a Christian. I will set about a preparation for another world. Nothing else is comparatively of any importance. To be ready and willing to die! O! let me have the Christian's hope. Let me die the death of the righteous, and let my last end be like his." Such are his reflections—and does he become a Christian? Alas! those serious thoughts and serious promises are all chased out of the mind by the bare recollection of some unusual symptom which manifested itself in the course of the disease, or by some trifling inquiry of a neighbor: or else the consideration of the whole matter is postponed—for the present.

Incidents like these are of daily occurrence. Men of business—professional men—politicians—men of intelligence—have no time to think seriously upon the subject of religion. Wealth, reputation, intellectual gratification, are paramount objects; and such indeed is their influence over the human heart, that it is noticed as a remarkable fact, that few men ever become truly pious after they arrive at the age of thirty years. At or about this period in life almost every man experiences a kind of constitutional change—a change in his intellectual faculties—a change in his feelings—a change in his views of men and things. If he be not a Christian, the mind settles down compositely and firmly, upon the acquisition of wealth or honor or pleasure, or whatever else is fixed upon as the great leading object of his life. The heart becomes harder and colder and more selfish. The ruling passion grows and strengthens. The admonitions of conscience are less and less regarded, till at length he is cut down and sinks into the grave, without God and without hope—lost—and lost forever.

Besides, Christianity treats of some matters, the serious consideration of which is not congenial to the natural feelings of the human heart. To one who is not a Christian, no three words in the English language convey more repulsive ideas than *Death—Judgment—Eternity*. Whatever may be his profession—whatever may be his philosophy—whatever may be the strength of his intellect, there is a kind of mysterious meaning—a kind of indistinct foreboding of evil to come connected with these terms, as used in the Christian religion, at the serious contemplation of which the mind almost instinctively revolts. The language of the heart, if not of the lips, is—Go thy way for this time—at some more convenient season I will call for thee."

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"WHAT IF I SHOULD BECOME A CHRISTIAN?"—On the second evening of a protracted meeting in New-York, (says Dr. Spring,) a lady from the extreme South, opulent, of high connection, nursed in the lap of indulgence, the mistress as well as the votary of fashion, was induced to attend. As she went along, a sort of secret soliloquy took place. "What if I should become a Christian? Well, what if I should? It would be strange. What if I should? You must give up your worldly amusements. Well, that I can do. What if I should become a Christian? You must give up your gay companions. Well, I can part with them. If I become a Christian I must endure much ridicule and banter. Well, this is not intolerable. If I become a Christian, my southern friends, who have taken in me such kind and tender interest, will be wounded and grieved—will despise me." Here her feelings prevailed. The thought of home and early associations rushed upon her with overpowering sensation. "But," recovering herself, "suppose they do? My Savior will not despise, disown and forsake me. 'I'll go to Jesus.' She went to the meeting, that night trusts she received Christ, and is now rejoicing in hope of his glory."

Reader, what if you should become a Christian? You must renounce such of the pleasures of this world as are incompatible with religion; and you will secure eternal life. What if you should not become a Christian? Why, you will have what the world calls pleasure in this life, perhaps—but you will lose your soul. Will you be a Christian?

REVIVALS.—Some facts have come to our knowledge, of late, which encourage us to hope for a better state of things in the churches. One brother from New-Hampshire, under date of Nov. 9, writes, "Religion prospers with us. I baptized eight last Sabbath." Another, from the same State, under date of Nov. 7, writes as follows:—"Last Lord's day I preached on the duty of confession and forgiveness. Many of the church were deeply affected, and at the conference in the evening, three persons arose and made a hearty confession. One remarked that he had been so indifferent in the service of his Savior, that several months ago, he resolved that he would take no part in any of the devotional meetings of the church; he is now resolved to discharge his duty. Our Sabbath school is very interesting. Some new classes have recently been formed, and new additions are made every Sabbath. May the Lord carry on his work in this place until every soul shall be a temple for the indwelling of the Holy Ghost."

We learn that the Baptist church in Worcester is enjoying at this time more than an ordinary degree of attention to religion.—*Christian Watchman.*

IMPORTANCE OF LITTLE THINGS.—In the management of the temper, on which our own comfort as well as that of all around us so much depends, nothing effectual will be done but by a watchful attention to little things. The temper is often ruffled by slight provocations than by great and serious injuries. It is in small things that brotherly kindness and charity chiefly consist. Little attentions, trifling, but perpetual acts of self denial; a minute consultation of the wants and wishes, tastes and tempers of others; an almost imperceptible delicacy in avoiding what will give pain: these are the small things that diffuse peace and love wherever they are excited, and which outweigh a thousand acts of showy heroism.—*Jane Taylor.*

NOBLE EXAMPLE OF BENEVOLENCE.—Wesley, the first year of his marriage, lived upon £28 sterling. The next year his salary was doubled. Instead of increasing his furniture or style of living, he said to his wife, "We have lived decently on one half this sum one year; let us do it again, and give the remainder to the Lord." She cheerfully acquiesced in the plan. The third year his salary and emoluments were augmented to a much larger sum, but they still adhered to their simple style of living. Wesley died poor, but during his life he had given away £30,000. Think you he now regrets having spent so little on himself and family, and so much on a dying world?

From Elder Joseph Bryant—"Jackson, Susquehanna Co. Pa. Nov. 4, 1836. The church in Walton, N. Y. are enjoying a time of refreshing from the presence of the Lord. A powerful reformation commenced with them in a protracted meeting held in the last of August. I have not time to state particulars. Suffice it to say, that many whose heads were white with age, as well as youth and children, have submitted themselves to Christ and been baptized. In short, the work is more interesting and general than any other in which I have ever been engaged."

Example is more forcible than precept. My people, said Mr. Cecil, look at me six days in the week to see what I mean on the Sabbath. "Our actions are a commentary on our words, and one bad action before young people, will efface all the good impressions made by five hundred counsels. Take heed unto thyself, and to thy doctrine; so shall thou both save thyself and them that hear thee."

## TEMPERANCE.

Report of the Committee of the Legislature of Vermont, to whom were referred the memorials for the interdiction of the traffic in ardent spirits in this State.

IN HOUSE OF REFS. Nov. 15, 1836.

The Select Committee of fourteen, consisting of one member from each County, to wit: Messrs. Fitch, Canfield, Burgess, Kellogg, Edson, Brewster, Sanford, Fairbanks, Clough, Eaton, Richmond of Derby, Howe of Lunenburg, Adams of Grand Isle, and Cady, to whom was referred the memorial of Sundry inhabitants of Thetford, remonstrating against licensing the sale of ardent spirits, and sundry other memorials on the same subject, made the following report, which was ordered to be laid on the table, and five hundred copies printed.

A. L. MINER, CLERK.

## REPORT.

To the House of Representatives:

Your Committee to whom were referred sundry memorials, praying that the traffic and manufacture of ardent spirits may be interdicted by law, respectfully report:—That they have endeavored to give the subject assigned them for consideration, that deliberate and careful examination which its acknowledged importance, and the many and serious embarrassments with which it is attended, obviously required. And while they are not prepared to recommend to this Legislature the enactment of a prohibitory law, they would, nevertheless, by no means controvert the position assumed by the memorialists, that the evil complained of is a proper and legitimate subject of legislative enactment.

The only reason why your Committee forbear urging an entire change in the license law, at the present time, is the want of an adequate persuasion that the public mind is prepared for so decided a measure. We would, however, by no means, be understood to affirm that the public mind is not thus prepared. The memorials, both from their number, and the respectability of the names attached to them, evince that on this subject an extensive and most happy change has been effected in the feelings and views of the community. But still, in view of the very serious evils of precipitate legislation, we deem it advisable to recommend a reference of the subject to a future Legislature. And we do it with a strong hope, and indeed with a confident expectation that the friends of this most important and desirable reform, will then furnish satisfactory evidence that the change is decidedly called for, and will be effectually sustained by public sentiment.

In support of the opinion which we have advanced that a prohibition of the traffic in spirituous liquors, except for medicinal and other legitimate purposes, is expedient and necessary, we beg leave to call your attention to some grave, and in our view, conclusive considerations. With regard to the guilt and the evils of intemperance, there can be no controversy; and in any representation which can be made on the subject there is little danger of exaggeration. It is the most fruitful source of crime and wretchedness.—There is no interest of man, regarded as an individual, or viewed in any of his relations, civil, social, or religious, which is not warped upon and subverted by this vice. Who does not know that it is the parent of disease in multiplied forms, and that in the sad work of cutting short human life, neither war, pestilence nor famine, can sustain a comparison with the ravages of this fell destroyer? It not only occasions in its victims a temporary derangement of the mind, but to an extent equal to all other causes, ensures a permanent subversion of reason; and one half of the tenants of hospitals for the insane, have become maniacs through intemperance. Who is a stranger to the mental and moral debasement which it produces? Who does not know how often it renders man a brute, and almost a fiend—how often it converts the domestic circle, the appropriate seat of joy and love, into a scene of discord and hate, subjecting the wife and children not only to poverty and want, to cold and hunger and rags; but to outrage and cruelty? Who is not aware how directly it leads to poverty, so that he would need no gift of prophecy to be able to foretell the beggary to which the man who is becoming enslaved by this vice, will by and by subject himself? It is to this cause that a vast preponderance of the pauperism which burdens the public, owes its existence. Who is ignorant of the preparation for every species of crime, from petty larceny up to acts of atrocious violence done to persons and life, which intemperance occasions, by degrading the intellect, paralyzing the conscience, blunting the kinder feelings of the heart, and often firing the passions with a violent and unnatural excitement? Hence, in nearly or quite nine cases out of ten, the murders perpetrated through the country owe their commission to the use of ardent spirits; and other crimes spring from the same source in nearly the same proportion.

The question then presents itself,—How can this vice and its consequent evils be effectually removed? Your committee believe that this desirable object can be secured only by an interdiction of the traffic, except for purposes before specified. It is a position which experience

The question then presents itself,—How can this vice and its consequent evils be effectually removed? Your committee believe that this desirable object can be secured only by an interdiction of the traffic, except for purposes before specified. It is a position which experience